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Salmon says, 'Few women when they assume the care of a household know the exact value of the household plant.' In this field of domestic service, for instance, how many housekeepers know, even after years of experience, what the actual cost of domestic service is beyond the mere weekly wages? The cost of the food supply of the servants, the waste of the family food supply through the negligence of servants, the breakage of china, the maintenance of servants' quarters, the price of laundry supplies for their use are among the items whose cost is not known and is consequently ignored in estimating the expenditures of a proposed household.

"It is encouraging to note the increasing signs that opportunity will eventually be afforded in this country for the investigation of household problems, and that the systematic, technical training for which Miss Salmon pleads is not long to be a mere dream. The courses offered at The University of Chicago and Leland Stanford Jr. University are tending in the direction which Miss Salmon indicates. The sad commentary upon the present situation is that there are undoubtedly more men than women in favor of systematic education in household affairs, and it would not be surprising also if the value of Miss Salmon's book should be more generally recognized by men than by women."

C. R. HENDERSON.

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*Problèmes Sociaux Contemporains.* Par ACHILLE LORIA. Paris : V. Giard et E. Brière, 1897. Pp. 174.

THE eminent economist, author of *Analisi della Proprietà Capitalista*, publishes some lectures of a popular character on burning questions of the day: The Social Question, Liberty, Property, Population, Socialism, Social Darwinism, Evolution, Revolution. The fundamental ideas of the writer are presented in a very fascinating literary form, but without the advantage of explanation and modification possible in his more severe works addressed to specialists. A brief abstract of the lectures is here attempted.

The social question is not a religious question. That has been solved by securing freedom of worship to all; it is no longer in litigation. The social question is not a political question; all modern governments are really democratic, and the contest between prince and people is over. The social question is essentially economic. It has arisen because the actual economic state of the people is in flagrant

contrast with their legal equality. Equal before the law, the hungry proletarian and the millionaire are separated by an abyss which seems to grow wider every day. The economic problem is literally one of life and death. The rich live long and the poor die early. The former attain an average of 55 to 56 years, the latter 28 years. The mortality of infants among the noble families of Germany is 5.7 per cent., while among the poor of Berlin it is 34.5 per cent. Diseases arise from the conditions under which workingmen labor and live. Marriage is hindered and prostitution increased by poverty. The children of the poor are so stupefied by hunger that they learn nothing at school. According to Gladstone, life is a battle for mere existence for nine-tenths of men. Intemperance is a necessary product of bad feeding. Crime is a natural fruit of extreme poverty. In Italy 88 per cent. of the convicts belong to the poor classes, and only 12 per cent. to the rich, while the poor represent less than 88 per cent. of the population. "The sociological world rests entirely on the economic element, and this alone gives us the key to the immense mystery of the social universe." This is the reason that capitalists hate the political economy of this age; because it discloses the cause of social evils to be the foundation of their possessions. Liberty is a fine word. There is no real freedom without money. A poor man is a slave of those who have capital. If two men are of equal power and you leave them free the more robust will not hesitate, if he is a cannibal, to kill and eat the weaker; if he is a pagan or a planter he will make him a slave; if he is a capitalist he will make him work for him in return for a plate of beans. The new school of economists recognizes these truths, abandons *laissez faire*, and consents to government protection of the liberty of the poor.

Property is a sacred word. It is thought necessary to fortify it by appeal to ethical theory. Some writers have traced the origin of property to occupation: the man who first used the land had a right to it. But this theory is legend, not history. The stronger races have always dispossessed the weaker, and used both land and people; the Hebrews did that with Canaan, and the Puritans took New England on the same terms. If we adopt the explanation that human needs are the foundation of property, this also must be surrendered; for it is precisely those who most need property who have the least of it. Rosmini advocated the view that property is a necessary expression of personality. But then all men should be proprietors, since they are all persons. Or, if one

means that those who impress their character on things should own them, the laborer should possess and the rich parasite should have no title to lands or houses. So, if one claims that work is the origin of the right to property, by what reasoning can we defend the fortunes acquired in stock jobbing? Ordinarily labor is accompanied by poverty, while those who abstain from labor are the owners. Others affirm that property is the creation of law. But what makes law? Economic relations. The historic mission of capitalistic property is to secure a powerful method of associated labor. It is one of many historic forms of governing labor, and is destined in its turn to yield place to some kind of free coöperation. It is not a sacred and eternal institution, but simply a temporary phenomenon.

Loria touches a favorite theme when he banters Malthus. The devout pastor fancied he had discovered a divine decree; it turns out to be simply a passing phase of abnormal conditions in the England of his day. Excessive population is a consequence of low wages, hard treatment, uncertain employment, hopelessness of outlook. Well-fed people do not propagate so rapidly. Give every laborer higher wages, shorter hours, and a plot of ground and he will imitate the French peasants and bring only two children into the world. It is not moral self-control which leads to balance of outgo and income, but an improvement of material conditions, and this alone, which leads to self-restraint. The granary of the world contains more food than is necessary to nourish the whole human race; but the key to the granary is in the pocket of the rich.

Socialism is treated historically and sympathetically. The partial and fantastic forms of socialism are discussed with satirical comments. There is the socialism of the "single taxers," which fights agrarian ownership, but accepts capitalism in other property. There is the form of the theory zealously advocated by the rich German banker, Herr Santer, which attacks the iniquity of landed property, but holds bank stock to be holy and inviolable. There is the school of the Catholic socialists, "a many-colored collection of barons, tutors of noble families, and priests" who combat profits of industry and commerce and place the rents of landed proprietors under the shield of religion. Plato, Campanella, Bruno, and More are touched, and the early French writers briefly characterized. Marx is treated with great respect; he is the "greatest thinker of the social sciences since Ricardo." Loria rejects the pet notion of the disciples of Marx that value is fixed by

labor alone, but accepts the view that capitalism is a mere "historical category," a phase of evolution.

The lecture on Darwinism brings the author to the doctrine of competition. The "struggle for life" among animals is one between different species; that among men is between two classes in the same species, capitalists and proletarians. Competition among brutes tends to raise life, but among men its tendency is to transform capitalists into decaying parasitic families, and to brutalize wage-earners. Modern anthropology demonstrates that the physical and intellectual advantages of parents are discounted by their successors, and that the descendants of great men are usually idiots who roll in the abyss of folly and degeneration. The nobles of Spain are usually little pale monsters, rachitic and meanly built. English families of the peerage soon die out. Bastards are more likely to be strong than the offspring of mercantile marriages. Capitalism selects women and little children to displace husbands and fathers, because they produce at lower cost; they hire Poles and Chinese rather than men of a higher standard of life, for the same reason. To leave laboring men to "free competition" would mean to brutalize all the civilized races. The "ferocious conclusions" of Spencer, who would proscribe legislation on behalf of the poor, are not the conclusions of the new political economy.

Evolution is the word which solves all mysteries. The essence of evolution is the law of constant increase of human population. But social evolution is not merely animal evolution. "The naturalists have fulfilled their whole mission when they have lent to the social sciences the luminous idea which renews them: they pass beyond the limits imposed on the human spirit if they pretend to give the law to the economic and social sciences, and to exhibit the method by which the law of evolution is manifest in them." Mr. Spencer errs at this point; he is prone to reduce social laws to terms of biology. Loria would reject the distinction of societies as industrial and military, and would adopt a classification based on the prevalent economic forces. Thus the order of evolution of society yields the primitive collectivism, when land was possessed in common; the stage of slavery; the stage of serfdom; the economy of wage-earners. Under the increasing pressure of population each of these systems becomes antiquated in turn and yields to a higher form. We are in an age when the wage system is no longer suitable. It causes misery. It is ready to fall.

Revolution. If we are to reason from the past there is little hope

of avoiding a cruel and destructive catastrophe. The economic system of our age is unsuited to the conditions, but those who control it cannot or will not see the need of reform. History shows that the possessors of power and property become more cruel, more insensible to the sufferings of the oppressed until suddenly the pain produces revolt. The privileged classes in every historic phase have been profoundly unconscious of the nature of the social movement of their time; those who are born and grow up in the shadow of age-long rights are ignorant of the unstable foundation and transitory character of those rights; they believe them to be eternal, from the divine will, and cannot imagine themselves deprived of them by any fatal evolution of things.

But a time comes when the laborers, slaves, serfs, or wage-earners rise and sweep away the old order. The author thinks we are on the eve of such a change. The history of the past would compel us to expect a costly and bloody revolution.

But perhaps there are some forces at work which have never before been so strong. Perhaps a new and dominant sense of justice and social duty may carry us tranquilly over into the new order. At this point in the argument, almost at the end of the book, there is an appeal to a new order of forces, hardly noticed up to this time. The author had said all along that "economic" forces dominate social movement. There is no distinct definition of the word "economic," but the illustrations give the impression that it means physical appetites and needs. Good food, higher income, shorter hours, more recreation would give us a population prudent, far seeing, peaceful, moral. Improve the external environment and you assure spiritual life and social order.

But now the author closes his book with an appeal to real old-fashioned "ethical" forces, hitherto kept in the dark background. Now, in order to secure "economic" reforms, he calls upon men of good will to cure injustice, to respond to the cry of the human sufferer, to manifest pity. He declares that society "ought" to employ its governments to enrich the lives of the wage-earners, and that legislators must "change their spirit" lest they conduct the nation to an abyss. The lecturer turns preacher and addresses to his hearers a "fervent exhortation and a prayer;" he calls upon the patriot students to assist in mitigating inequalities, to wipe away tears, and prevent martyrdoms. Here is a noble inconsistency. The man breaks through

his customary mode of regarding all life from the "economic" standpoint; he sees in an inspired moment that we are no longer mere animals, and that sociology is not a branch of biology; that it takes the ideal to blow the dust off the actual and lead men even to a cleaner sty.

"The existence of specific duties and the recognition of them, the spirit of self-sacrifice, the moral law and the reverence for it in its most abstract and absolute form, all no doubt presuppose society; but society, of a kind to render them possible, is not the creature of appetite and fear, or of the most complicated and indirect results of these." To this conclusion of T. H. Green every man is forced who really makes an exhaustive analysis of social forces and seeks to change for the better the economic conditions of mankind. The "economic man" is man; not a brute all compact of appetite and fear, but an intelligence which can respond to the words justice and pity. It would have clarified Loria's argument if he had frankly made this apparent at the beginning and not dragged it in through stress of need at the end.

C. R. HENDERSON.